Humorous Department

He Desired It.—A boy walked into the office of the telegraph company at Chicago, and asked for a job, relates the Kansas City Star. He said his name was "Missouri."

The manager happened to want a messenger boy just at that moment and gave him a message that had to be delivered in a hurry.

"Here's your chance, my boy," said the manager, "these people have been kicking about undelivered messages. Now, don't come back until you have delivered it."

A little while afterward the telephone rang. On the other end of the wire there appeared to be a building watchman, somewhat terrified.

"Have you got a boy they call 'Missouri?'" inquired the watchman.

"We did have ten minutes ago," replied the manager.

The watchman continued:

"That 'Missouri' feller came over here and said he had to go to one of the offices. We don't allow no one up at that office at this hour and I told him he couldn't go."

"Yes, yes," said the manager.

"Well," said the watchman, "he said he would go, and I had to pull my gun on him."

"But you didn't shoot him?" exclaimed the manager.

"No," meekly came back the response over the wire, "but I want my gun back."

Why He Waited.—Speechless with wrath, a little man was ushered into the police court the other day. An ornament of the police force had found him loitering about and had arrested him as a suspicious character.

"What were you doing at the time of your arrest?" asked the weary magistrate.

"Simply waiting!" spluttered the prisoner.

"What were you waiting for?"

"My money."

"Who owed you the money?"

"The man I had been waiting for."

"What did he owe it to you for?"

"For waiting."

The magistrate took his glasses off and glared at the prisoner.

"Do not jest with me," he said. "Now tell me, have you a trade?"

"Of course I have."

"Then what is it?"

"I'm a waiter."

Not Guilty.—There had been a railway collision near a country town in Virginia, and a shrewd lawyer had hurried from Richmond to the scene of the disaster, says the New York Evening Post. He noticed an old colored man with a badly injured head, and hurried up to him where he lay moaning on the ground.

"How about damages?" began the lawyer.

"G'way boss, g'way," he said. "I never hit dat train. I never done sich a thing in all mah life, so help me Gawd!" Yo' can't git no damages outen me."

Out of Place.—An Irishman was on trial, charged with assaulting a neighbor and fracturing his skull. During the trial several physicians testified that the man's skull was very thin—in medical terms, "a paper skull."

"Have you anything to say why sentence should not be pronounced?" asked the judge.

"No, your lordship, but I would like to ask just one question."

"What is it?"

"What was a man with a skull like that doing at a Tipperary fair?"

No One to Nurse Him.—At the close of his talk before a Sunday school the bishop invited questions. A tiny boy with a white, eager face, at once held up his hand.

"Please, sir," said he, "why was Adam never a baby?"

The bishop coughed in doubt as to what answer to give, but a little girl, the eldest of several brothers and sisters, came promptly to his aid:

"Please, sir," she added smartly, "there was nobody to nuss him."—London Tit-Bits.

He Wasn't Hissing the Show.—One of the ushers approached a man who appeared to be annoying those about him.

"Don't you like the show?"

"Yes, indeed."

"Then why do you persist in hissing the performance?"

"Why, m-man alife, I w-wasn't hissing. I w-was s-simply s-s-saying to S-s-ammy that the s-s-singing is s-s-superb."—Milwaukee Journal.

Wanted Cleopatra.—"Give me a copy of 'Anthony and Cleopatra,' please," said the bright young man entering the book store.

"Yes, sir," said the clerk. "Here you are. One dollar and fifty cents."

"I've only got seventy-five cents, so just give me 'Cleopatra.'"

The Job He Wanted.—"Want a job, eh?"

"Yes, sir; I am looking for a place where there is plenty of work."

"I am sorry, but there would not be enough work here to keep you busy an hour a day."

"That's plenty of work for me, sir."—Houston Post.

Eyes Being Opened.—Doctor.—Well, Casey, are the eyes improving?

Patient—Sure they are, sir.

Doctor—Can you see better; can you see the nurse now?

Patient—Sure, I can that, sor. Faith, she gets plainer and plainer ivery day.

Why He Rushed.—"The woman threw herself into the river," read the teacher. "Her husband rushed to the bank. Now tell me why her husband rushed to the bank?"

"To get the insurance money yelled the class.

He Needed It.—The Widow (at the seashore)—Well, why don't you kiss me?"

Bashful Youth—I would, only I have some sand in my mouth.

"Swallow it, young man; you need it in your system."—Life.

What They All Say.—Employer—I hope you save something out of your salary, James?

Office Boy—Yes, sir; 'most all of it, sir.

Employer (eagerly)—Do you want to buy an automobile cheap?

Shouldn't Worry.—Young Wife—Oh, John, the rats have eaten all my angel cake!

Husband—What! All of it?

Young Wife—Every piece. I feel like crying.

Husband—Oh, pshaw! Don't cry over a few rats.

TOLD BY LOCAL EXCHANGES.

(Continued from Page One.)

byterian church on Tuesday, the 14th, for three days' session.....Rev. Edw. S. Reaves and family arrived Tuesday by auto from Honea Path and are visiting relatives in this city.

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Gastonia Gazette, Sept. 3: That Gastonians are proud of their handsome new hotel, the Armington, was amply proven by the throngs of people who attended the formal opening on Tuesday evening. Between the hours of 8 and 11 o'clock, there was a constant stream of people to pass the receiving line and then inspect the building from top to bottom.....Mr. R. C. Ormand of Bessemer City, was in town Wednesday on business. Mr. Ormand is a great believer in oats, corn, clover, vetch and livestock and believes that Gaston is making considerable headway toward getting away from cotton as the principal product. He says Gaston raised more oats, wheat and corn this year than last and that the indications are that the farmers will increase their acreage in these crops still more next year..... Gastonia's three-day booster chautauqua closed Wednesday night. Financially it was not a success, each of the twelve guarantors losing about $20. However, from a standpoint of merit it was a success and it is to be regretted that more Gastonians did not avail themselves of the opportunity to hear something worth while. Unfortunately there were other things to attract the crowds, baseball, the hotel opening, etc.....Mr. Grier Hawkins' store on the Linwood college road was also broken into last night and a number of articles taken, presumably by the same burglars who robbed the safe of F. D. Barkley & Co.....Mr. H. A. Query, who has been with the Gazette during the summer, has returned to Belmont to make preparations for the opening of the Belmont High school, of which he is principal, on Monday, the 13th. The school building is being repaired and put in first-class condition in every way for the opening.

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Lancaster News, Sept. 3: Mr. J. L. Caskey has been appointed magistrate for Gills Creek township, to succeed the late I. T. Hunter. Mr. Caskey is thoroughly familiar with the duties of the office, having been Mr. Hunter's predecessor.....Rev. W. W. Boyce, Miss Jessie Beckham, Mrs. M. W. Cauthen and Mr. W. J. Bowers of Pleasant Hill A. R. P. church, have returned from Gastonia, where they attended the Linwood convention of the A. R. P. church, held at Linwood college.....There is growing interest in the night school proposition and Mrs. W. E. Taylor, Miss Etta Skipper, Miss Elfreida Poag and Mr. Claud N. Sapp have signified their willingness to teach in the school. There is need of yet other volunteers, which we hope and believe will be forthcoming

BRITISH METHODS AS TO COTTON

A Little More Light on an All-Important Subject.

If we may be permitted to discuss still a little further this question of British interference with our cotton trade—without being accused of pro-Germanism, or pro-anything else—we have some more light to throw on that all-important subject.

Perhaps we should explain at the outset, in order to relieve what follows from the suspicion of bias, that it comes from no less an authority than the New York Journal of Commerce, which if it is biased at all, is biased in favor of Great Britain and her Allies. At any rate, here it is, as taken from the news columns of that excellent commercial journal:

"While the important trade factors are feeling more optimistic about the international trade situation, from the standpoint of the fall trade of this country, there is a great deal of dissatisfaction in circles of cotton shippers whose cargoes, destined to Germany and Austria at a time when such shipments were allowed to move by the British, have been seized and practically confiscated. The charge is made that Great Britain is not treating American cotton shippers fairly in arranging for the settlement of claims for cotton which was seized on four steamers en route to Sweden and other countries contiguous to Germany."

There we have it; while the New York importers got busy and went down to Washington and raised a rumpus with the state department—with the result that they got their Christmas toys and cutlery and gloves and notions released almost forthwith—the shippers of cotton are right where they stood and right where they have stood for months past—or practically so. While some of this "detained" cotton has been settled for, the the most of it has not; and here is the story about that:

"Among other things, it is asserted that the British have offered to compensate the American owners of the cotton on those four vessels on the basis of the American valuation of the cotton at the time it left the American port. This offer has been emphatically refused, the attorneys representing the shippers insisting on full payment for the cotton on the basis of the price ruling at the port to which it was consigned and the approximate date of its arrival at that port, had it not been seized. To date, it is learned, approximately $900,000 has been paid by Great Britain to American shippers of these four seized cotton cargoes and further sums, aggregating $500,000, are said to be due to the same interests.

"One of the attorneys who has been active on behalf of the shippers of the cotton cargoes seized en route to Germany and Austria said that England is not fairly abiding by the so-called cotton agreement. He asserted that while some payments have been made, many of the cargoes seized last May en route to Germany have not yet been paid for after nearly three months of continuous negotiations."

Of course, all this may be all right with those people who still insist that Great Britain should be permitted to seize our cotton as often as she pleases and pay for it, or not, whenever she gets good and ready and at her own price; but we suspect that even such "neutrals" as these might be somewhat staggered at this additional information as to Great Britain's attitude toward our cotton; her determination to seize it at her pleasure, pay for it whenever she likes and at her own price—and, then, sell it herself to other countries at an advanced price. If the following be true, it is enough to set every American to thinking, and thinking hard:

"I know," says this same attorney, "that in certain instances, shippers informed the British embassy of every detail of their arrangements, cancelling all contracts where cotton had been sold to Germany, and instead consigning the cotton to Scandinavian or Dutch ports, relying upon the assurances of the state department and of the British embassy that it would be permitted free passage. This cotton was then seized by England, who declined to let it go forward.

"England will pay the price prevailing in the English market, which is low as a result of large importations of cotton, and this is not acceptable to American shippers, who would not have sent forward the cargoes unless counting on the high prices at destination ports. The shippers feel, therefore, that England has repudiated her own agreement.

"Attention was called to the large British exports of cotton as indicating a willingness on the part of England to take advantage of the conditions which she refused to allow Americans to profit by. Shipments were being constantly forwarded to neutral ports, it was stated, where they were held pending a rise in the market.

"The British exports of cotton to Holland and Sweden, particularly, during March, April, May and June were many times greater than during the corresponding period of 1914," the attorney continued. "England claims that her object in preventing American cargoes from reaching countries contigeous to Germany is to make the re-exportation of cotton to Germany impossible.

"Yet, at the same time, she permits her own merchants to sell cotton in these countries. They can get the prices paid at destination ports on cotton that has been stopped and bought by England at prevailing British rates, while American shippers are not allowed the benefit of this increase."—Augusta Chronicle.

RELIGION

A Simple Analysis of the Gospel of Christ.

I believe it was Bill Nye who said that he preferred a certain church to all others because it didn't interfere with either his politics or his religion.

The remark could be applied to almost any church of the present day, for it is a painful but very evident fact that few church people really know what they believe, and that aknow, or seem to know, what Christianity.

For that matter, very few people know ,or seem to know, what Christianity really is.

The average church member reserves the right to interpret Christ's teachings to please himself, and the further right to disregard those teachings that interfere with his business or his passions.

Yet the religion of Christ is so simple that a child can understand it, and the basic principle so clear that a wayfaring man, though a fool, need not fail to grasp it.

Christ's life was a life of service; his gospel was a gospel of love. The one thing he tried unceasingly to impress on the minds of those who would be his followers was that they must forgive and love one another. And that one requirement proves a stumbling block in the paths of most folk who would be Christians.

No man or woman who can read can doubt the truth of the statement that it is impossible for one to hate and remain a Christian. Yet nearly all folk who profess to be Christians allow themselves the privilege of "holding a grudge" against somebody.

Thus we have a race of pious hypocrites who will get into heaven, if at all, far behind the harlots and thieves.

The professing Christian who harbors ill-will must be either very stubbornly wicked or very, very ignorant.

If I have injured you, or hurt your feelings, or offended your pride, and you set about trying to get even, or so much as hold resentment against me, and yet claim to be a Christian, you are either a deliberate liar or you belong in a home for feeble minded.

For any man or woman who has intelligence enough to claim belief in Christ also has intelligence enough to know that hate, ill-will, resentment and "grudges" are as far from Christianity as the east is from the west.—Fountain Inn Tribune.

FORWARD WARRIORS ONLY

Pieper Would Put a Noble Army in the Front.

Mr. Pieper, member of assembly of the state of Wisconsin, has introduced a resolution in that body, which, if it does nothing more, will serve to make Mr. Pieper known outside the confines of his own state. In part it is as follows:

"Whereas, it is, anundisputed fact that if those who are directly responsible for the terrible slaughter now going on in Europe would be compelled to stand in the front rank of battle and do the actual fighting, instead of sitting in some office, or watching the process of slaughter from some sheltered place through a spy-glass, well removed from the point of danger, there would be no war.

"Resolved, that the legislature of Wisconsin respectfully urge congress that at its next session the military policy of our government be molded as follows:

"• • • In case of war, every congressman who is such at the time war is declared shall be compelled to enlist and serve as a private soldier during the war, at a compensation of $13 per month, and no congressman to be promoted during any war for which he voted."

The resolution then goes on to say that after the conscription of the national lawmakers all the millionaires be drafted and next the preachers and the lawyers the editors and last of all such men as have an income of more than $2,000 a year.

Mr. Pieper does not specify who are to be the officers or whether in the first line of defense the senator or the representatives are to have precedence. He should attend to this or Representatives Gardner and Hobson will be much disturbed. Likewise Hoke Smith.

Let us see how formidable Mr. Pieper's army would be:

Senators	94
Representatives	435
Millionaires	*16,000
Preachers	146,000
Lawyers	121,000
Editors	18,000

Considering what Herr Hindenburg and other gentlemen are commanding this force of ours does not seem much as to mass but it certainly has class. It could be improved, however, if belligerent rights were extended to barbers and boisterous ex-Presidents.

*Not including munitions crop.

—From Commerce and Finance.

— Robert W. Shand, senior member of the Columbia bar, died at his home in Shandon last Saturday night, aged 75 years.

BEST OF GOOD GOVERNMENT

New England Township System is the Thing.

Clarence Poe in Progressive Farmer.

I pointed out in last week's Progressive Farmer the three things that have made New England great—Books and Banks and Township Government, or Education, Thrift and Democracy.

How Education and Thrift have helped, I then tried to make plain. This week I wish to point out the great influence of New England's township system of government, pronounced by Thomas Jefferson "the wisest invention ever devised by the wit of man for the perfect exercise of self-government"—and if anybody has ever been an authority on self-government Thomas Jefferson was.

"The governments of the southern states before the civil war," a great southern statesman has said, "while in form a democracy, were in fact an aristocracy"; and speaking broadly, it is true to this day of our states and counties that they are not as democratic as they ought to be. It may not be an aristocracy which rules, but in too many cases it is a political ring or clique without the virtues of an aristocracy.

We simply haven't the machinery for letting the people rule in a real and effective way; and perhaps not one person in fifty who calls himself a follower and disciple of the immortal Jefferson realizes that he declared that this township system of government—"the sub-division of the county into wards" for self-government—was the very foundation-stone of true democracy.

As soon as the Revolution was over, he tells us, he drew a bill for the Virginia legislature which proposed to lay off every county into self-governing wards or townships five or six miles square with a public school in the center; and as long as he lived he never ceased to urge the importance of this action. As long as he had breath he declared when an old man, he was going to fight for just two things: "public education and the subdivision of the counties into wards (townships): I consider the continuance of the republican government as absolutely hanging on these two hooks." And in 1816 he wrote: "The article nearest my heart is the subdivision of the counties into wards (or townships."

Perhaps I ought to say here that New Englanders call a township a "town" though everybody in it may be a farmer with no sign of a village, but to avoid confusion I shall substitute the word "township" throughout this article.

The Township System Explained.

Now why was Jefferson so supremely interested in establishing the township system of government in the south? It wasn't because he simply had a theory that it was "the wisest invention ever devised for the perfect exercise of self-government," but because the experience of New England had proved it so. Jefferson saw that with the county as the smallest unit of government in the south, the people as a whole would not control. There was no provision for general mass-meetings of all the voters of the county to control their affairs, and if there had been, distances in a county were too great for all the people to come together. Consequently Jefferson realized that if the county was to be the smallest unit of government, a few aristocrats or a few bosses would control; and it is undoubtedly true that the aristocratic classes in Virginia realized the same thing and consequently prevented the establishment of the township system he advocated.

Let us see just how this township system works. I have long been interested in it, and when I found I was going up into Massachusetts recently, I determined to look into it more closely than ever before.

Each county in New England is subdivided into such townships as Jefferson proposed in Virginia—communities about five miles square so that the farthest citizen is two and a one-half miles from the center—and each township is "a small republic in itself" as he declared. Once a year all the voters of the townships come together in mass-meeting to elect their officers, to vote upon all questions affecting the community's welfare, and to decide upon taxes for schools, roads and other purposes; and similar mass meetings may be called at any time (upon petition of a proper proportion of voters) to pass upon any other public questions that may come up.

Gordon, in his "History of Independence in the United States," describes a New England "township meeting" in Revolutionary times in words just as applicable today:

"Every township is an incorporated republic. The selectmen (township commissioners) upon their own authority, or upon the application of a certain number of citizens, issue a warrant for the calling of a township meeting. The warrant mentions the business to be engaged in, and no other can be legally executed. The inhabitants are warned to attend; and they that are present, though not a quarter or a tenth of the whole, have a right to proceed • • Each individual has an equal liberty of delivering his opinion and is not liable to silenced or brow-beaten by a richer or greater citizen than himself. Every freeman of freeholder gives his vote or not, and for or against, as he pleases, and each vote weighs equally whether that of the highest or lowest inhabitant."

How Each Community Rules Itself.

At these annual township meetings the people elect a board of three, five or seven selectmen or township commissioners who see that the laws are enforced and have authority to look after the welfare of the township about as our county commissioners look after the welfare of a county or a board of aldermen a town. Other officers chosen are:

1. A township clerk.
2. Township tax assessors.
3. A tax collector.
4. A township treasurer.
5. Road supervisors.
6. Constables.
7. School committeemen.
8. Fence viewers (to settle disputes about fences.)
9. Overseers of the poor (to look after paupers).
10. Field driver (to look after stray cattle, hogs, sheep).
11. A local board of health (to cooperate with county, and state boards in improving health conditions).
12. Library trustees.

Most of these officers (except tax collectors, constables, etc., paid by fees) serve without pay, just as school committeemen do in the south, simply because they feel a pride in doing a citizen's duty. Thus the great author and philosopher Emerson served a term as field driver in his township!

And everything that deserves the attention of the voters gets it at the annual meeting. "If there is any new plan or any change in old plans that we believe would help the community," as one Massachusetts man said to me, "we begin talking about it and agitating it before the annual township meeting. Ten voters can get any pertinent subject listed for discussion and action by their fellow-citizens, and this means that everything worth while gets a hearing. Even a crank can likely get nine men to sign with him and have his idea brought forward!"

Just to give an idea of how completely the people rule themselves in these New England communities or townships, I may mention a warrant I saw for the annual mass meeting of the voters of Hadley township, in Hampshire county, which I visited. It provided for discussion and action upon the following subjects:

1. To select a moderator.
2. To hear reports of township officers.
3. To elect township officers for the ensuing year.
4. Road and bridge improvements.
5. License or no license.
6. To confirm or reject the men proposed by the selectmen for jurors in the county court.
7. To consider appropriations for the ensuing year.
8. To consider plans for having the state highway come through Hadley township.
9. Should we close Hockanum school and transport pupils there to the central school?
10. To consider lighting the township hall (or community center) with gas.
11. To consider plans for improving the fire-fighting equipment.
12. Should the township spend $300 to improve the road from Thomas Flaherty's to the four corners at East Hadley?
13. Better drainage of Shipman's swamp.
14. Appropriations for the high school.
15. Should the charge for renting the township hall for dances and entertainments be reduced?
16. Should the township spend $100 to harden the road from P. Ryan's to the North Amherst line?

Time for the South to Follow Jefferson

And even this list of sixteen subjects does not exhaust the list of topics listed for action by the freemen of Hadley township. But this simple recital of some of the things discussed and settled by the people themselves once a year at least, in each New England neighborhood—this ought to make it clear how free and unhampered is the stream of progress under the township system of government, and how dammed and clogged is the stream here in the south where we have nothing but the county to act for us, and the small communities have no power whatever except to elect their constables. Or rather we should say that the small rural communities, the communities of farmers, have no power whatever except this, for just as soon as a community of villagers is formed, it is incorporated and given all these powers. In other words, the townspeople everywhere have local self-government, while communities of farmers have no such power.

Consider conditions in your own county, Mr. Farmer. The people never have any stated time for getting together in mass meeting unless it is in county conventions of their respective political parties every two years, and this plan does practically nothing toward helping community progress. In the first place, distances are so great that only a small part of the voters attend. In the second place, the convention is so intent upon the distribution of offices and upon state and national politics, that county affairs of real importance get scant attention. And in the third place it's a meeting for the whole county, and the members have no time to listen to any plan for the improvement of your own particular neighborhood.

Moreover, the county commissioners or other governing body of the county are elected to look at everything from the standpoint of the county, and cannot, if they would, work out plans for local betterment as well as the people would do for themselves—to say nothing of the humiliation the freemen of any township must feel in having to entreat a lot of official bosses higher up about the management of every item of their own affairs. And yet nearly all over the south not only are people in rural communities or townships without power to act for themselves, but in hundreds of cases they must even go up to the state capital, hat in hand, and beg a crowd of city lawyers in a state legislature for the power to regulate such purely local matters as chickens running at large or the drainage of a stagnant stream!

And yet the south calls itself free and democratic! Great heavens!

Keep the Counties Big and Give Local Communities Self-Government.

Of course our people have felt the burden of this shameful system or lack of system, and in a blundering way we have been feeling about for a remedy. But the trouble is that in trying to improve matters we have jumped from the frying pan into the fire by splitting up counties and making more counties—each new county meaning a new sheriff, a new register, a new clerk, a new treasurer, a new jail, a new poorhouse, and heaven only knows how many other things and persons, all to be supported from the people's taxes. Or frequently one section of a farming county in which a rich city is located has had itself set apart into a new county, leaving the old rural county without any revenue from the city its farmers have helped to make rich.

The thing to do instead of all this is to keep the counties big so that the burden of supporting county officers will be light and so that really useful county officers may be provided—a county superintendent of school, a county health officer, demonstration agent, and a woman's work agent (for canning, poultry and housework), each employed for his or her whole time—and at the same time give the people of each locality power to manage their own affairs through the township system.

In other words, we need local self-government for rural districts just as we already have for town districts—only local self-government doesn't mean at all that the state should not set a minimum standard in education and morals and public progress below which no community should be allowed to fall (while leaving the community free to go as much further as it wished), just as the law sets certain moral or legal standards below which a citizen cannot fall and stay out of jail, though he may be as much better man as he pleases. The whole state is injured, for example, if one township lets its citizenship deteriorate through ignorance or drunkenness, and so the state has a right to say that at least a six-months school term must be given in every township and that no whisky-selling must be permitted. Or if one township is infested with cattle ticks, the other townships are injured, and so the state may set a minimum standard here. But apart from these minimum standards for the whole state set by the public opinion of the whole state, each locality should rule itself.

OLD TIME CAMP MEETING

Time-Honored Religious Revels Grow Scarcer Each Year.

Along with so many historic institutions, and especially those tinged with romance and picturesque atmosphere, the old time camp meeting is rapidly passing into the realm of things which used to be. The steady march of progress, bringing a constantly multiplying list of pleasures, the great growth in the number of churches in the United States, and the growing popularity of the present day evangelistic services have caused the camp meeting gradually to lose its force and attractiveness, just as the ox-cart, the stage coach and the spinning wheel have given way to something more modern.

Yet no form of worship has played a more important part in the religious history of this country than these old camp meetings. Beginning about the first of the nineteenth century, this form of worship increased in popularity and expanded in its scope for over 50 years. About a generation after the civil war the decline began, and so rapid has been this decline that now there are comparatively few of these services held in the United States.

The camp meeting idea, according to the best data available on the subject, sprang from the example of one man along about the year 1800. That year was notable as the beginning of a big religious revival in Ohio, Illinois, Kentucky and Tennessee. And this one man, whose name is unknown, has been given credit by many for having set this spiritual wave in motion.

This itinerant preacher had his camp meeting ground somewhere along the Red river, probably near what is now the border line of Kentucky and Tennessee, and from all accounts, the people attending these services returned to their homes each night after the meeting was over.

But the preacher lacked enough horses to carry his entire family to the services, so he fitted up his wagon as a sleeping place, took along a supply of provisions and remained on the camp ground as long as the meeting continued.

The plan immediately appealed to the people, so the very next meeting was a real camp meeting. That it was successful is shown by the fact that 40 people were converted. It firmly established this form of religious worship, and the idea spread rapidly, extending west and northwest at first, then moved eastward. In less than five years, camp meetings were an established institution from the Apalachian mountains eastward to the Atlantic ocean, and from Maine to Mississippi.

With the development of the camp meeting idea in the next few years came more permanent and substantial accommodations. Favored spots for camp meetings began to be dotted with numerous cabins, built of logs or heavy planks, in which families owning them lived while the meeting was in progress. A few years after the Civil war, there were thousands of these camp meeting sites with their numerous cabins and cottages in the United States, in fact, scores of these places still stand in a good state of preservation, although they have been deserted for years.

When the camp meeting idea was at its height, hundreds of these meetings would be held in the summer months, and to them would journey tens of thousands of people. In wagons, carts, coaches and on horseback and afoot, people would travel to these meeting grounds from a radius of 50 miles, and spend a week, ten days or even a month in a spiritual review with a smack of present day vacation camp life added to it.

These people would bring their bedding, tableware and provisions; also servants to wait upon them and care for the horses. The almost limitless forests of those days abounded with deer, bear, turkey and all wild game, while the rivers and lakes teemed with fish and ducks and geese; therefore the meat question was inconsequental and tables fairly groaned under the tempting viands.

Hospitality of the most open-hearted sort prevailed. No matter how many people came unprovisioned with food or a place to sleep, there was always a welcome awaiting, food in plenty and a place to sleep—all without price. In fact, the camp meeting idea was one purely of worship and the sordid commercial spirit was not allowed to intrude. The people gave their time and substance freely, and the preachers worked absolutely free of charge, all having the one common aim of advancing the cause of religion.

Yet they met with difficulties. Chief of these was the open antagonism of the unreligious which not infrequently developed into fights. In those early days there was a large percentage of adventurers, men who feared nothing and who openly scoffed at religion and took delight in interfering in every way possible. It was nothing unusual for a band of this sort to announce in advance that they intended to break it up. The Christians were no less hardy and stout-hearted and they never were backward in defending themselves. The result was some first-class fights, many broken heads and not a few casualties.

These camp meetings might be credited also as the first union efforts of different denominations. Preachers of all churches were scarce and they would come and work together in the camp meetings. Chief in the work were the Methodists and Presbyterians, but Baptists, Christians and even Episcopalians co-operated. They were all of the intense, unwearying sort, who preached hell-fire and brimstone as the certain punishment of the sinner and the illimitable riches of heaven as a reward for the saved.

There were no brief, eloquent, carefully-worded sermons in those days, instead the preachers talked at the full limit of their strength and lung power as long as they could. Not infrequently, when one would have to stop because of exhaustion, another would take his place and the service would be prolonged for hours. Sometimes the crowds were so great that they could not all get within hearing distance, and often the preachers would take advantage of stumps, logs, wagons or anything which could be used as a pulpit, and several would be preaching simultaneously.

The effect of these messages upon the people were beyond parallel. They were overcome physically and mentally, and would do many unusual things, some going into convulsions. Frequently a convicted man or woman would writhe for hours, and the Christians would work with them, praying and singing and talking to them. In some instances of prolonged travail of spirit, the sufferer would be placed in the hands of a committee and they would be taken into the woods where the work of saving his soul would continue until victory was won. —Exchange.

WOMAN AND THE HOME

Fact, Fashion and Fancy Calculated to Interest York County Women.

Courtesy is so easy to give and yet is so seldom given. It costs us nothing to extend a cheerful civility to those about us, but how many of us are unfailingly courteous? Very few, it is to be feared. Somehow, we travelers along life's highroad seem for the most part, to be too busy to be polite. There seems to be an opinion with certain persons that courtesy is synonymous with foolishness. What a mistaken idea this is! Is it foolish to make others feel brighter by your cheerful words? Is it foolish to make the path sunnier for others as well as for yourself by the happiness of your smile? This is what courtesy does. It helps others from the darkness into the light, it shows them the way from the shaded road to the sunny side of life. If you have ever tried to be continuously and consistently courteous you must have noticed how contagious civility is. If you ask questions in a bright, polite way you are almost sure to receive answers in the same tone. Courtesy given means courtesy received and, unfortunately, the opposite is quite as true.

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Things Worth Knowing.

Junket is excellent in invalid diet.

Keep a cheap wire hair brush for grooming the cat.

Wash table linen by itself. Wash handkerchiefs alone.

Don't use soiled suds for washing colored clothes unless you expect them to be muddy looking.

If clothespins are warmed thoroughly before using, clothes will never tear or stick to clotheslines in cold weather.

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Some Odds and Ends.

A "spare" plum pudding, cooked and put away, should on no account be re-boiled; steam it. Vary the up and down cut for one straight across the top. For a second appearance this looks better.

If a fire has to be left unwatched for several hours, put a handful of salt on the top of the coal. This will prevent the fuel burning away quickly, and a stir with the poker will result in a nice glowing fire.

Fasten an ordinary three towel rack to the right hand side of the sewing machine. It will be found convenient for holding pieces of work close at hand without danger of their slipping behind the machine.

If bananas are a trifle green when they come from market, put them away in the dark in the paper bag in which they came; allow to remain for a few days and they will ripen evenly and have a delicious flavor.

When you want to steam brown bread or pudding, place the contents in a five pound lard pail (well greased), put the cover on; then take a ten pound lard pail, about one-third full of boiling water; stand the small pail in that; put cover on large pail; no steam will escape; you can easily move it to any part of the stove.

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A Few Useful Hints.

Don't save all your paper and string.

Don't save too many paper boxes.

Don't have the kitchen drawer littered with paper bags; you might use one, but you can't use a dozen.

Don't save too much dried bread; keep a supply of bread crumbs, but the chances are that you will not use all your stale bread for bread pudding.

Don't save many bottles. The amount of space they occupy is not compensated for by the amount of money you receive if you sell them.

Don't save soiled rags. It does not pay to wash them out.

DIRECTORY OF YORK COUNTY

A DIRECTORY of the White Men of York county of voting age, together with the postoffice address and occupation of each, may be had at the **Bank of Clover, the Bank of Hickory Grove, the First National Bank of Sharon, the People's National Bank of Rock Hill,** or from **The Enquirer Office** at 25 cents a copy. This directory contains more than 4,000 names, and is of especial service and value for commercial purposes. Published by

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